



TITLE:

## English Summary of This Issue

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CITATION:

English Summary of This Issue. イスラーム世界研究 2014, 7: vii-xx

ISSUE DATE:

2014-03-14

URL:

<http://hdl.handle.net/2433/185841>

RIGHT:

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## **An English Summary of This Issue**

We are pleased to present the *Kyoto Bulletin of Islamic Area Studies*, vol. 7. This issue consists of three parts, English, Japanese and Arabic (including a French introduction). The first part, which is in English, is divided into two sections; the first is entitled “Special Feature,” and the second, “Articles.” The second part, which is in Japanese, includes section titles such as “Special Features,” “Interviews with the Precursors of Knowledge,” “Articles,” “Research Notes,” “Research Reviews and Research Trends,” “Translations,” and “Book Reviews.” The third part, which is in Arabic, is entitled “Articles.” The outlines of these three parts can be sketched respectively as follows.

### **English Part:**

The first section is a special feature which is based on 7th Kyoto-Durham International Workshop in Islamic Economics and Finance: New Horizons in Islamic Economics, “Socio-Economic Role of Islamic Finance and its Potential in the Post-Capitalist Era” held at Kyoto University on October 1st and 2nd, 2013. Please refer to the Editor’s Note by KOSUGI Yasushi et al., the editors of this special feature.

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The second section, ‘Articles,’ includes two contributions. The first is entitled, “Islamic Science (Tawhidic): Toward Sustainable Development,” written by Mohd Yusof Hj Othman. The summary is as follows.

No one can deny that there is no civilization without the development of science and technology. The development of scientific knowledge also contributes to the enlightenment of intellectual capacity producing highly scientific literacy among people who have adopted rational and objective knowledge. Scientific knowledge is secular. There is no place for religious, cultural, and subjective arguments in the scientific approach. As a result, scientific development produces ‘literate uneducated’, ‘excellence without soul’, ‘skilled barbarians’ and persons possessing similar characteristics. Those who have high scientific literacy but are without a soul do more harm than good as mentioned by Harry Lewis [2006], a scholar from Harvard University. The development of scientific literacy, which has not been accompanied by spiritual development, produces unbalanced people in terms of their personality development, which finally produces an unsustainable civilization. As an alternative to the development of science which puts so much emphasis

on rational thinking, we propose the acquisition of scientific knowledge which is in harmony with spiritual and personal development based on religion, culture, and subjective knowledge. In the past, the Muslim community has produced such scientists. This paper discusses the concept and philosophy of Islamic Science, which is sustainable, and both culturally and religiously friendly as an alternative to the present secular science.

The second article is entitled, “Quranic Cosmogony: Impact of Contemporary Cosmology on the Interpretation of Quranic Passages Relating to the Origin of the Universe” by Haslin Hasan and Ab. Hafiz Mat Tuah. Here is a summary of the content.

Cosmogony refers to the origination of the physical universe and its evolution. With the modern cosmological theory of the ‘Big Bang’ referring to the starting point of the known Universe, cosmogony has now become a subject for discussion among the scientific community. This paper discusses how modern scientific findings have influenced the interpretation of cosmogonical passages in the Quran specifically 21:30 (on the common origin of earth and sky), 25:59 (on the six days of creation) and 51:47 (on the expansion of the sky). It covers only the physical aspects of Quranic cosmogony focusing on modern scientific discoveries and Tafsirs, and comparing recent cosmological theories and Quranic scientific interpretations (*tafsir al-ilmi*) available in modern Tafsirs, books, and Internet sources with those in the classical works of Islam (*turath al-Islami*). This study shows that modern scientific findings do indeed influence modern Muslims’ understanding of the Quran’s cosmogonical terms, concepts and narratives by modifying the older Tafsir sources, even deviating from them altogether and offering fresh ideas. This paper concludes by discussing the modern cosmological interpretation approaches of *tafsir al-ilmi*, its challenges and hopes.

### **Japanese Part:**

The first section is the “Special Feature” entitled, “Minami Ajia Isurāmu Bunken no Shuppan, Denpa 1 (Publication and Distribution of Islamic Books in South Asia 1).” This section is based on the research meeting held under the auspices of “General Research on the Publication and Transmission of Islamic Books in the South Asian Languages” (Grant-in-Aid for Scientific Research (B), JSPS), at Kyoto University on December 15th, 2013. Concerning this special feature, which contains three contributions, please refer to the introduction by its editor TONAGA Yasushi. The first article is YAMANE So’s “Kyoto Daigaku Akīru korekushon ni tsuite (Aqeel Collection of Kyoto University).” The outline is as follows.

The project of Islamic Area Studies, Kyoto University has been promoting the preservation of the intellectual heritage of Islamic culture and the compilation of a database of this heritage. In this regard, Kyoto University decided to house the huge collection of books on Islamic culture in South Asia collected by Dr. Mu‘inuddin Aqeel in 2012, which contains almost 27,000 items, including both rare books and magazines. This paper overviews the characteristics of the Aqeel Collection with a introduction to Dr. Aqeel who has had a deep attachment to the Japanese academic community.

There are many private libraries in South Asia but most of them specialize in a particular subject such as Islamic studies, Urdu literature, art, and so on. The most distinguished characteristic of the Aqeel Collection is that since Dr. Aqeel has wide-ranging interests concerning Islamic culture in South Asia, his collection includes many books on different subjects such as tazkiras, books on religions, history, or literature. Because he tried to collect as many books on one particular subject as he could, his collection includes rare tazkiras of many Sufis of different cities of the Indo-Subcontinent and the regional history of many cities, even small towns of the sub-continent. Besides, Dr. Aqeel adopted his own method of classification for the books. For example, for books on history, Dr. Aqeel classified books according to regions and historical events, such as Pre-Mughal period, Mughal period, Sikh era, British era, Independent movement, and after the independence of India and Pakistan. He even put some literary magazines on a particular subject on the same shelf as the books on the same subject. This method of classification has provided scholars with easy to access all the literature on a particular subject. Thus, the study of these books must inevitably provide multidimensional perspectives about Islam in South Asia.

The second is an article by KITADA Makoto entitled, “Urudū Bungaku Zenshi – Minami Ajia no Urudū-go Bunken (Urdu Literature in Deccan from the 14th to 17th Century).” The summary is as follows.

The Kyoto University Aqeel Collection possesses about 400 books on Dakanī Urdu literature besides more than 200 books on the local history of the Deccan. Books on these topics are becoming scarce even in India in recent years. Such a big collection is very rare worldwide. This article aims to make the significance of this collection clear, in that the situation of the Deccan in the history of Urdu literature is clarified. First, the history of Muslim immigration from North India

to the Deccan, which is the background of the emergence of Dakanī Urdu, is surveyed. Next, three Dakanī Urdu works from the Bahmanī and Qutb Shāhī dynasties which were renowned for their respective prosperity in literary activities, are presented and analyzed: the Kadam Rāo Padam Rāo or the oldest narrative poetry (maṣnavī) by Nizām Fakhar Dīn (Middle 15th cent.), Qulī Qutb Shāh’s love poetry (16th cent.), and the Sabras, or the masterpiece of Dakanī Urdu narrative prose by Vajhī (17th cent.).

The third article is “Muīnūdīn Akīru Hakase Bunko: Aburu Aarā Maudūdī Kanren Shoseki ni Kansite (Publications Related to Saiyid Abū al-A‘lā Maudūdī in Aqeel Collection: An Overview and Potential Perspectives” by Sasaoki Noriko. Below is a detailed summary.

This is a report on 126 books related to Saiyid Abū al-A‘lā Maudūdī (1903–79) included in the Aqeel Collection, a collection of more than 20,000 books contributed to KIAS by Dr. Mu‘īn al-Dīn Aqeel, a former professor of the Department of Urdu of Karachi University, Pakistan. Maudūdī, one of the most well-known ideologues in the stream of Islamic Revivalism in the modern Muslim world, founded Jamā‘at-e Islāmī (JI), one of the largest Islamic parties in South Asia, in Lahore in 1941. His literary works, originally written in Urdu and translated into nearly 50 languages, have been in circulation not only in Pakistan and other South Asian countries but also in the Middle East, West Asia, and Southeast Asia, etc., delivering some key concepts and inspirations for the Islamic movements in those areas. This report overviews the total range of books mentioned above, dividing them into (1) Maudūdī’s works, (2) publications on Maudūdī and JI, and (3) others. It aims to point out characteristics of the composition of books in each category and consider their potential contributions to future research in the light of some notable features seen in and around the publication process of Maudūdī’s works.

One of the significant features of the publication process of Maudūdī’s works is the continuous growth of the number of publications that is resourced from an enormous amount of texts left by him. Maudūdī, who started his literary career in the late 1910’s as a Muslim journalist with a keen eye on social issues in British India, wrote a considerable number of journal articles throughout his life, represented by nearly 900 titles of articles published through *Tarjumān al-Qur’ān*, a monthly journal that he produced himself. From those accumulated journal articles nearly 300 publications have been printed, at whose core are about 50 books edited by Maudūdī himself, which are complimented by more

than 100 booklets and about 110 books edited by his followers. In some of those publications, the texts have experienced remarkable revisions, additions and deletions through their long-term circulation, increasing the importance of their old editions. Besides, it is also notable that there were many publications written by critics or supporters of Maudūdī to argue the legitimacy of the logic in his works, which should also provide important perspectives in the study of Maudūdī's thoughts and influence.

The 126 books dealt with in this report include some old rare editions of prominent works of Maudūdī, as well as many booklets, books edited by his followers and works of his critics and defenders. Many of them have never been in the possession of Japanese libraries before. Given the balanced composition of these books, and considering the long-term and broad circulation of Maudūdī's works in Islamic world, the Aqeel Collection is expected not only to provide helpful resources for research on Maudūdī's works, but also to add new potentialities in the future of Islamic studies in Japan.

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The second section is "Interviews with the Precursors of Knowledge," which includes two records of the lecture meetings. The first is "Chi no Sendatsu ni Kiku (7): MATSUMOTO Akirō Sensei wo Omukaeshite — 50 nen Islām Shisō wo Kenkyū shite (Interviews with the Precursors of Knowledge (7): Special Lecture of Prof. MATSUMOTO Akirō — My 50-years Research on Islamic Thought," which consists of a record of the lecture meeting held on September 28th, 2012 at Kyoto University, whose contents were the lecture delivered by Prof. MATSUMOTO entitled "My 50-years Research on Islamic Thought," and the subsequent open discussion, in addition to his life and works. The main research topics of Prof. MATSUMOTO, a professor of St. Thomas University, Japan, is Islamic thought, especially philosophy, theology, Islamic Mysticism — mainly thought of the school of Ibn'Arabī and that of Chinese Muslim scholars / thinkers.

The second is "Chi no Sendatsu ni Kiku (8): HORIUCHI Masaru Sensei wo Omukaeshite — Imi wo Toe ba Bunka ga Wakaru : Arabu Kisō-Bunka no Tsuikyū — Sabaku to Rakuda, Yūbokumin ni Miserarete : Arabu Gengo Bunka to Imiron (Interviews with the Precursors of Knowledge (8): Special Lecture of Prof. HORIUCHI Masaru — If You Consider the Meaning of the Words, You Will Find the Culture, Exploration of the Fundamental Culture of the Arabs: Under the Spell of Camels, Nomads and the Desert: Language Culture of the Arabs and its Semantics" which consists of a record of the lecture meeting held on March 8th, 2013 at Kyoto University, whose contents were the lecture with the same title delivered by

Prof. HORIUCHI and the subsequent open discussion, in addition to his life and works. Prof. HORIUCHI, a former professor at Chūbu University, is a specialist in the Arabic language, the culture of Western Asia and the culture of Arabic speaking nomads. He has translated Badī' al-Zamān al-Hamadhānī's Maqāmāt into Japanese in this journal.

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The third section, “Articles,” includes four contributions. The first one is entitled, “Mudābara Konsensasu no Marēshia-teki Tenkai: Isurāmu Shihonshijō ga kirihiraku Aratana Tenkai (Malaysian Evolution of “Mudaraba Consensus”: Challenges for the Islamic Capital Market)” written by NAGAOKA Shinsuke. The summary of this paper is as follows.

The Malaysian practice of Islamic finance has greatly contributed to the rapid growth of the industry in the first decade of the twenty-first century and so the term ‘Malaysia’ is widely recognized as symbolizing the development of Islamic finance. However, this term is also mentioned negatively in criticisms of the current practices. The critics, known as the “Mudaraba Consensus School,” who aspire to the ideals of Islamic economics and finance, have used the term of “Malaysia” to allegedly symbolize the prevalence of “bad” practices in the industry. This study focuses on the development of the Islamic capital market in Malaysia and explains how Malaysia has responded to the criticism from the “Mudaraba Consensus School.” From the analysis, it can be observed that the Malaysian Islamic capital market has positively addressed this criticism by involving the consensus. Specifically, it has initiated the following three measures: 1) “equitization” of debt-based financial products as a direct response, 2) diversification of asset classes in the Islamic capital market, and 3) visualization of Sharia-compliant corporate assets which have a great potential to universalize the consensus. Such challenges by the Malaysian Islamic capital market pave the way for bridging the dichotomy between theory and practice in Islamic economics and finance. They also provide an alternative development blueprint for future Islamic economics and finance, which is different from that proposed by what the author refers to as the “New Horizon’s’ in Islamic Economics and Finance.”

Next article is TAKEDA Toshiyuki’s “Gendai Mōritania ni okeru Arabu Isurāmu Bunka no Shosō (Perspectives on the Arab-Islamic Culture in Mauritania).” The outline of this article is as follows.

The purpose of this article is to clarify the cultural characteristics of Mauritania

(known by the name of *Bilād Shinqīt*) which do not appear to have been discussed in detail so much in the field of Islamic area studies despite the historical importance of this country. Mauritania is often called *Balad al-milyūn shā'ir* the “Country of million poets” because of the eloquence of the people and their intense awareness of the Arabic language and its literature. This study, will observe the social-cultural features which are mainly based on the *Hassānīya* language (one of the Arabic dialects) and consider how the identity of the people, their Arabism and their culture, have been formed in relation to this language. This study also focuses on the activities of the intellectuals from this country called *al-'Ulamā' al-Shanāqīṭa* who played an important role in the education and the transmission of the knowledge of Islam, not only in Mauritania and the western Saharan region but also in the Arab world, especially in the Eastern Arab countries (*al-Mashriq*). This point of view attempts to reconsider Mauritania from the perspective of “the modern Arab world” tracing their intellectual activities and their contributions to the enlightenment and modernization of Arab countries such as Egypt, Iraq, Kuwait and Saudi Arabia especially from the *Nahḍa* “Renaissance” period to the modern era. This study also pays attention to the role of the Arabic media since the independence of Mauritania in 1960, referring to how Mauritania has been reported by journalists and writers in the Arab world and how the people’s attitude and awareness toward Mauritania has been changed, which in turn implies that Mauritania nowadays has come to be considered more consciously and positioned more clearly than before as one of the Arab countries.

The third article is “Anteika shita Seitō Seiji: Dai 3 Kai Iraku Chihō Kengikai Senkyo no Bunseki (Stabilizing Party Politics: An Analysis of the Third Provincial Election of Iraq in 2013).” by YAMAO Dai. It is summarized below.

This paper analyzes the process of coalition-making and the result of the third provincial election, which was held on April 20 and June 20, 2013 in Iraq. Through detailed analysis of the coalition-making process as well as the patterns of the results in each province, this paper concludes the following three points: First, most, if not all parties attempted to form party-coalitions *strategically*. The main parties, which had a certain number of seats in the parliament, reorganized their alliance into six huge coalitions. The other parties also reorganized their alliances into bigger party coalitions. Second, as a result of this strategic coalition-making, the main parties maintained their votes while the other parties remarkably increased their seats by avoiding the dispersion of votes among one another. Third, all these



changes resulted in the stabilization of party politics in Iraq in the 6th election (including national ones) in the 10 years since the U.S. invasion of Iraq.

The last entry is “Wangan Shokoku ni okeru Kinyū Kiki to sono Kaiketsusaku: Dobai Apurōchi no Senshinsei to sono Jikkōsei (Financial Crises in the Gulf Countries and Their Solutions: The Innovation and the Effectiveness of the Dubai Approach),” by KAWAMURA Ai. The outline of this paper is described as follows.

Most of the Gulf States have been working on strengthening their financial industries in order to develop another sector that would provide an alternative to their oil industry. In this phenomenon Islamic finance has expanded its province in the financial sector, especially in the United Arab Emirates (UAE). The Islamic financial market grew around 20% on average from 2000 until the global financial crisis in 2008. The Dubai shock attracted massive attention from the world as Islamic financial products were involved. However, the Dubai shock has been overcome by the initiatives of the UAE and Dubai governments. This paper will study how the Dubai shock was overcome by the process of validating the “Dubai Approach,” a new dispute resolution system for dealing with disputes related to Islamic finance in Dubai. Accordingly, this paper will examine the progress and effectiveness of the “Dubai Approach.”

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The fourth section of the Japanese part is “Research Notes.” In this section there are two research notes. The first is entitled, “Yorudan ni okeru Nanminshien Nettowāku no Tayōsei to Yūkiteki Rentai (Diversity and Organic Solidarity for the Refugee Relief Network in Jordan)” by SATŌ Marie. It is summarized below.

Recent years have witnessed a considerable surge of interest in Islamic activism in various ways such as charitable work throughout the World, which shapes the broad range of social institutions. It operates both inside and outside the confines of markets and states. The issue of refugees on the other hand is obviously not new in the realm of global politics. It has been observed that throughout human history, the issue has occupied an important place on the contemporary international agenda. Jordan is a rich field where a variety of charitable organizations work, since it has been experiencing a continuous influx of large numbers of refugees from neighboring countries. The majority settle in the urban areas of either the city Amman or the northern part of Jordan. This article first examines how the regime

and the local community have dealt with the influx and engaged in refugee relief. In contrast to previous research focusing on Islamic activism, which states there is no organizational network in Jordan, this article shows the possibility of the linkage of organizations concerned with refugee relief work within an urban area, if we consider the city of Amman as an organic system.

The second is KURODA Ayaka's "Gendai Ejiputo ni okeru Isurāmu Seijishisō: Syūkyōkyōzon no Kadai to Sarīmu Auwā no Kōsō kara (Islamic Political Thoughts in Contemporary Egypt: The Matter of Religious Coexistence and the Projects of Salīm al-ʿAwwā)." The summary of this paper is as follows.

This paper aims to investigate the debates on religious coexistence within an Islamic state in Egypt, which experienced the actualization of various political streams, including Islamic political movements, through the 2011 Revolution. The Islamization of the state is a serious issue for this country, where a large minority of Coptic Christians and other religious minorities coexist.

First, the author attempts to clarify the different visions of the state envisaged by various political streams through the analysis of such materials as Egypt's 2012 Constitution and the program of the "Freedom and Justice Party." Whether a "civil state" is compatible with religiosity becomes a point of contention here.

Second, the author examines arguments over religious coexistence among Egyptian intellectuals belonging to the moderate Islamic stream. Moderate Islamic intellectuals have made attempts to theorize equality between Muslims and non-Muslims within an Islamic state, based on the articulation of two concepts, "Islamic citizenship" and "civilizational Islam." Islamic citizenship imposes a set of rights and obligations corresponding to a person's religious affiliation, while respecting the religious autonomy of each citizen.

The latter part of this paper focuses on the thoughts of an Egyptian Islamic thinker and international lawyer, Salīm al-ʿAwwā. Al-ʿAwwā postulates the enhancement of such rights and obligations by establishing them in a constitution. Al-ʿAwwā proposes that a general principle for dealing with non-Muslim problems that cannot be solved in terms of brotherhood among compatriots should be humanistic brotherhood. The establishment of relationships among citizens in both the religious and judicial frameworks constitutes the characteristic features of al-ʿAwwā's idea.

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The fifth section of the Japanese part is “Research Reviews and Research Trends.” In this section there is one research review entitled, “Abuduru Ganī Nāburusī Kenkyū no Kiseki to Kadai (A Comprehensive Review of the Works and Thoughts of ‘Abd al-Ghanī al-Nābulusī)” by YAMAMOTO Naoki. It is summarized below.

This paper examines previous studies about ‘Abd al-Ghanī ibn Ismā‘īl al-Nābulusī (d. 1143/1731) and clarifies how research on him has progressed so far.

Al-Nābulusī was one of the most distinguished mystical scholars in 18th century Ottoman Syria. He belonged to the School of Ibn al-‘Arabī and was known worldwide for his writings on *waḥdat al-wujūd* (the Unity of Existence). Nābulusī was a traveler, and his works on his travels give us a rounded understanding of the history and cultural conditions of the Ottoman Empire in the 18th century. From the mystical aspect, Nābulusī is remembered as the scholar who untangled the complicated thoughts of Ibn al-‘Arabī into a simpler form. Despite his caliber in the world of Islamic philosophy, studies on the characteristics of his mystical thought remain limited.

Recent studies have revealed that Nābulusī may not have been merely an annotator of Ibn al-‘Arabī for the following reasons; first, He emphasized the human’s sin (*dhanb*) against Allah in the doctrine of his *waḥdat al-wujūd*. This may be a new approach in the history of the School of Ibn al-‘Arabi. Second, he focused on using the word denoting Allah’s command (*amr*) in his Sharḥ on Ibn al-Fāriḍ’s poems, even though Ibn al-Fāriḍ himself didn’t use this term himself. By focusing on these specific terms, it is believed that studying Nābulusī’s *waḥdat al-wujūd* can present us with a new perspective towards the understanding of both inherited and developed thoughts in the School of Ibn al-‘Arabī in the Ottoman Empire.

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The next section in the Japanese part is “Translations.” This section consists of four annotated translations into Japanese. The original texts of these translations are in Arabic, Persian or Urdu.

The first translation is “aru-Hamazānī Cho Makāmāto (3) (Badī‘ al-Zamān al-Hamadhānī’s Maqāmāt)” translated by HORIUCHI Masaru. The original text is written in Arabic. Hamadhānī is one of the famous Arab-Persian writers, born in Hamadhān, in the mid-west of Iran, in 398/1008 and is considered as the creator of the Maqāmāt genre, a kind of

rhymed prose. HORIUCHI has previously published Japanese translations of the other famous Maqāmāt of Harīrī, who is also a prominent writer and considered as the master of this literary genre. These translations are the third batch of a series published in our Journal, and this issue includes the last part, episodes 36-51. The translator has appended a commentary about the genre of maqāmāt, poems that appeared in al-Hamadhānī's Maqāmāt, and so on.

The second translation by MATSUMURA Takamitsu is “‘Isurāmu no Yoake’: Ikubāru no Urudū Shi (7) (*Tūlū‘-e Islām* (The Rise of Islam): A Japanese Translation of Iqbāl's Urdū Verse (7)).” The summary is as follows.

This is a Japanese translation of “*Tūlū‘-e Islām* (The Rise of Islam),” one of the most famous and important Urdū poems composed by Muḥammad Iqbāl (1877–1938).

This poem was recited by Iqbāl himself at the annual meeting of the Anjuman-e Ḥimāyat-e Islām (the Society for the Protection of Islam) held in Lahore in April (or March) 1923 and included without any change in Iqbāl's first collection of Urdū verses, *Bāng-e Darā* (*The Sound of the Camel-Bell*) published in 1924.

The most salient feature of this poem is that it is permeated with hope and optimism as is clearly shown by its title. Iqbāl expressed his view in this poem that the Muslim world was awakening through Turkey's endeavor to survive in and after World War I. Turkey was Iqbāl's beacon of hope at this time. It must be noted that he believed that only faith and spiritual values could really revive the Muslim world.

The third part of “Translations” is “Muhammad bun Mafumūdo Tūsī Cho “Hizōbutsu no Kyōi to Banbutsu no Chinki (Muḥammad b. Maḥmūd Tūsī's '*Ajāyib al-Maḥlūqāt wa Ġarāyib al-Mawjūdāt* (7))” translated by MORIKAWA Tomoko et al. It can be summarized as follows.

This article is part seven of the '*Ajāyib al-maḥlūqāt* translation series, which contains Chapter Six of the book. Though its title is “On painted images and statues,” this chapter deals with tombs and treasures too. The common feature of these topics might be that while they are not made directly by God they possess a kind of holiness or rarity. In the opening of the chapter the author says that making human images is prohibited (ḥarām) but they affect peoples' feelings, and admits they are useful for giving lessons. Images and statues are divided into three categories: prophets, rare statues, and unbelievers. Some interesting stories on images of prophets describe the ‘discovery’ of paintings or statues of Prophet

Muhammad or his companions in the territories of infidels, which may indicate their later conquest by Muslims. As for rare images and images of unbelievers, some of them are said to have made by magic and some of them are objects of veneration. Tombs and treasures mentioned in this chapter are of prophets, kings or heroes of ancient Persia and so on. While many stories are mere legends, some of them are based on historical facts.

The last entry is another translation series “Sūfizumu Ansorojī Shirīzu (6) (Anthology of Sufism Series, No. 6)” by TONAGA Yasushi. In this issue we have a translation entitled, “Ibun Taymīya, ‘Shokan, Teidai Ronshū’ yori Seija Kanren Ronkō: Kaidai, Honyaku Narabi ni Yakuchū (The Treatises on Saints from *The Collection of Treatises and Questions* by Ibn Taymīya: Introduction, Translation and Annotation.)” Ibn Taymīya is a very famous scholar, thinker and writer of the 13–14th centuries, who belonged to the Hanbalite school. His thoughts and writings have had a significant influence on later Islamic thought, especially on the Islamist movement in the modern era.

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The seventh section of the Japanese part is “Book Reviews.” In this section we selected nine books. Six books are written in Japanese, three are in English. We have included Tōnaga Yasushi, *Isurāmu to Sūfizumu: Shimpishugi, Seija-shinkō, Dōtoku (Islam and Sufism: Mysticism, Saint Veneration and Ethics)*, Nagoya: Nagoya Daigaku Shuppankai, 2013, vii+301 pp., reviewed by ODA Toshiko; Nakanishi Tatsuya, *Chūka to Taiwa suru Isurāmu: 17–19 Seiki Chūgoku Musurimu no Shisōteki Eii (Islam Holding Dialogues with Chinese Civilization: Intellectual Activities of Chinese Muslims during the 17th–19th Centuries)*, Kyoto: Kyoto Daigaku Gakujutsu Shuppankai, 2013, xxvi+426 pp., reviewed by MATSUMOTO Akiro; Yamao Dai, *Funsō to Kokka Kensetsu: Sengo Iraku no Saiken wo meguru Poritikusu (Politics of State Building in Post-war Iraq)*, Tokyo: Akashi Shoten, 2013, 298 pp., reviewed by TAKEUCHI Shin’ichi; Horiike Nobuo, *Chūgoku Isurāmu Tetsugaku no Keisei: Ō Tai-Yo Kenkyū (The Formation of Chinese Islamic Philosophy: A Study on the Thoughts of Wang Daiyu)*, Tokyo: Jinbun Shoin, 2012, 582 pp., reviewed by NAKANISHI Tatsuya; Suechika Kōta, *Isurāmu-shugi to Chūtō Seiji: Rebanon-Hizuburrā no Teikō to Kakumei (Islamism and Politics in the Middle East: Residence and Revolution of Lebanon’s Hizb Allah)*, Nagoya: Nagoya Daigaku Shuppankai, 2013, x+377+91 pp., reviewed by HIRANO Jun’ichi; Ishiguro Hirotake, *Chūtō Wangan Shokoku no Minshuka to Seitō Sisutemu (Democratization and Quasi-Institutionalized Party System in the Gulf States)*, Tokyo: Akashi Shoten, 2013, 268 pp., reviewed by Omichi Shun; Nathan J. Brown, *When Victory Is Not an Option: Islamist Movements in Arab Politics*, Ithaca: Cornell University Press,

2012, xii+260pp., reviewed by WATANABE Shun; Azoulay, Ariella and Adi Ophir, *The One-State Condition: Occupation and Democracy in Israel / Palestine*, (tr.) Tal Haran, Stanford: Stanford University Press, 2013, viii+316 pp., reviewed by YAMAMOTO Kensuke; Habib Ahmed, *Product Development in Islamic Banks*, Edinburgh. Edinburgh University Press, 2011, xi+260 pp., reviewed by KAMBARA Kentaro.

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The eighth section is Practical Research Information written in Japanese. In this section, useful information for Islamic area studies is provided. We picked up in this issue, “Isurāmu Kenkyūsyā no tamenō Burugaria Kenkyū Annai / Shoten Annai (Practical Information on Booksellers and Libraries in Bulgaria)” by IWAMOTO Keiko.

### **Arabic Part (Qism al-Lughā al-‘Arabīya)**

The Arabic part includes two articles. The first article from the right front cover is Abdelkader Sellami’s “al-Tarjama fī Ḍaw’ Ru’ya al-‘Ālam wa Thaqāfa al-Naṣṣ (Translation in the Light of the World and the Culture of the Text).” The summary of this paper is as follows.

This study aims at citing examples of some texts that are judged impossible to translate from and into Arabic by the most skillful translators; let alone what cannot be translated because of the incompetence of non-specialized personnel who are not versed in a language rich with lexically living equivalents that are not frequently put into use as is the case currently in Arabic. We will review this issue in the light of the reality and the causes.

The second entry of the Arabic part is a critical edition entitled “Kitāb Taḥbīr al-Ajrās fī Surā al-Anfās by ‘Abd Allāh al-Ghazwānī of al-Jazūlīya” with French annotation “Note sur *L’ornement des cloches, au voyage nocturne des souffles*” by SHINODA Tomoaki. It is summarized below.

In this bibliographical note, we will introduce the life of a Sufi master ‘Abd Allāh al-Ghazwānī of the al-Jazūlīya order of Morocco in the 15th to 16th centuries, and his short treatise about the hierarchy of saints, named “Ornaments of the Bells.” For this Sufi who lived in a transitional political period when the Sharifian regime became firmly established in the region, researchers have hitherto focused on the political aspects of his activities. However, his treatises written in an obscure style seldom attracted their attention, and only a few of them have been published until now. We will describe the characteristics of the three manuscripts used in the

edition of “Ornaments of the Bells,” present his theory according to which the rank of Bell is positioned at the summit of the hierarchy of the saints, and then indicate some cases in which later authors of the order used this concept.

Editorial Board

*Kyoto Bulletin of Islamic Area Studies*